THE PACIFIC

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BLESSEDNESS.

Brave trust in God be thine alway;
So shalt thou rest
Infallible. If day by day
He have in all things His own way,
Thou shalt be blest,
And good shall be yet more than good,
God's very best.

—Mark Guy Pearse.

Pacific School of Religion
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THE PACIFIC

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2716 Hillegass Avenue, Berkeley.

DRINK-CURSED FRANCE.

Gustave Herve, the leading French newspaper writer, recently discussed with an intelligent soldier the question of the weakening of the French morale—the reasons for it, Herve suggested, that it was in part the remaining discouragement over the failure of the Spring offensive—ten per cent this discouragement, ten per cent the result of Pacifist propoganda, twenty per cent because of the Russian situation, and forty per cent from the mismanagement in the army, especially regarding leave. But the soldier declared emphatically that at least fifty per cent was drink..

Norman Hapgood writes from Paris to the New York Post:

"The custom of giving drink as a regular part of wages has become widespread all over France. It is found at its worst among the agricultural laborers. Among the absurd laws dealing with the liquor problem is one allowing private manufacture of whisky and brandy for home consumption, including employees. Even if the law were respected, it would be bad enough, but as a matter of fact it results in large illicit sales, not only extending the evil, but depriving the Government of revenue. As to drinking in saloons and cafes, probably few Americans realize the extent of the evil. Thirty years ago there were 50,000 drinking places. Today there are nearly 500,000.

"In Paris there are quarters of the city where there is one saloon to every four houses, in spots even one to every two houses. This is in the poor quarters, for the modern alcohol problem centres around the poor man, making him content with his existence; Rue Mouffetard is in the slums. It contains 136 houses and 75 liquor places. Rue Lanneau contains only 15 houses, but 14 liquor places. Rue l'Ecole Polytechnique has 17 houses and 9 saloons. Rue de Bievre has 33 houses and the liquor places are 17. The life in these regions is easily imagined. Drunk as a lord is an obsolete expression. The difficulty now is centered in the laborer and the peasant.

"Nor is the woman escaping. On the contrary, drinking among women has assumed such proportions that there are proposals before Parliament taking away their war allowances from women who get drunk. The proposal is foolish enough as a remedy, but it points to the condition. On my last trip to Great Britain and Ireland, which lasted four months and a half, it just happened that I did not see one woman drunk. I have already seen many here. In short, the accurate historian and publicist, Joseph Reinach, did not exaggerate when he said that from one of the soberest countries on the earth, France had become of all the most alcoholic.

"It must be kept in mind that drunkenness has not always been a French failing. Drinking of light wines and beer with meals is an almost universal custom in France as it has been in England and America. But it is growing at an alarming rate."

Monsieur Ribot said recently: "Everybody realizes that alcoholism in this country has become a national danger, and if France, who is defending herself so heroically on the field of battle, does not defend herself against alcohol, tomorrow she may be conquered because of lack of energy and courage."

Mr. Hapgood states that drink in France has some relation to the consumption of sugar, it being twenty-one pounds per person in that country against ninety pounds in the United States. And he remarks: "Part of the difference in diet between these two amounts is made up by the consumption of alcohol. It is, therefore, obviously our duty to see that France gets enough sugar to take the place in her diet heretofore filled by alcohol. Only so can she expect successfully to fight the evil."

In France the organized liquor interests are more powerful than they are in England even, and government leaders who desire drastic legislation say that it cannot be secured—not only because of these powerful interests, but also because the vice is now so deeply entrenched in French life that the popular sentiment is divided.

ENGLAND AND BEER.

For a long time after the war began there were many persons of prominence in England who persisted in declaring that it would be impossible for the British people to win if they continued the iniquitous and life-sapping liquor traffic. This was so up to the early months of the present year. Of late we have not seen any declarations of this kind. We wonder why. A recent item of interest relates to the attitude of the British worker to the traffic. The London correspondent of the Glasgow Herald, referring to the favor in which beer is held by the working-people generally, regardless of the judgment of others as to its effect in the war, tells of a resolution passed in July by a large branch of an important trade-union, petitioning Parliament by an overwhelming majority "to suspend the manufacture of intoxicating liquors during the war in order that ingredients used in the manufacture of said liquors be used for bread and other foodstuffs, which are much more needed." They declare that they are "amazed at the silly waddle to be read in many of our leading newspapers concerning the eating of less bread, etc., while this evil is permitted to exist, and suggest that the numbers of underfed and half-clothed children give a fair idea of what beer and the monopolist legislative class have brought us to."

TRYING TO KEEP THE SOLDIER FIT.

A member of one of the sub-committees of the Council of National Defense says that Great Britain and France are now awake to the terrors of the scourge of venereal diseases, and are discussing preventive measures with a frankness which three years ago would have been absolutely impossible. So appalling were the ravages that it was realiz-

ed that defeat would for this cause alone be inevitable if drastic steps were not taken to combat the evil.

One nation, during the first year and a half of war, lost the services of more men through venereal disease than through death or wounds in battle. One regiment which participated in a furious attack in Northern France was sent back of the lines to recuperate, and there joined another regiment which had been encamped behind the front for some time and had seen no actual fighting at all. The latter regiment, the one that had not been in action, had lost the services of more men through venereal disease during its stay behind the lines than the one back from the firing line had lost in the attack.

With such experiences to profit by, for the first time in history a nation is taking advance steps to avert an evil worse than battle casualities.

The chairman of the committee having the direction of this great work says:

"Ours is a tremendous work, but it must be done. People must no longer shut their eyes to the facts. People must no longer talk in whispers about one of the gravest dangers threatening us. The time has come to speak out loud. That is what we are doing. That is what more and more others are doing. We ask people all over the country to do it. In that way they will preserve the efficiency of countless soldiers and the health of the families of the communities to which they will eventually return. Do your bit to keep him fit is the slogan which we have adopted in our fight for the American soldier. We want people everywhere in the United States to help us."

PACIFIC COAST NOTES.

"I would rather be a good governor for a little while than a poor one forever so long," remarked Governor Stephens of California recently.

The Mid-Week Prayer and Conference Meeting notes in the Homiletic Review are being written now by the Rev. Dr. James M. Campbell of Claremont, California.

At the recent meeting of the Synod of Washington there were many expressions of gratification at the growth of Whitworth College interests since it was moved from Tacoma to Spokane. The attendance now is the largest in its history.

At the Methodist Japanese Home in San Francisco there was not long ago a flag-raising service. When the children were asked—without knowing that the question was to be put to them—how many of them were Americans, every little hand was raised.

It is estimated that seventy-five per cent of the young men in the Christian Endeavor societies in British Columbia have gone to the war. In some instances not a single young man fit for military service is left, and in some instances twenty per cent of the boys who enlisted have made the supreme sacrifice.

In his new book, "In These Latter Days," Hubert Howe Bancroft says: "In the somewhat distant future there will be around the Bay of San Francisco a World Centre of Industry, involving centralized civilization, a world commercial clearing-house, a world city of highest culture, and in the nearer future, a city as much larger than New York, as New York is now larger than San Francisco."

For more than a score of years the California Conference of the Methodist Episcopal Church held its annual meeting at Pacific Grove. Four years ago a break was made and the meeting was held in Oakland, where a fine new building had just been built. Next San Francisco put in an appeal for Exposition year and won. Then Santa Cruz plead that a conference had never been held there, and being the seat of a pioneer church she won the next session. This year the conference got back to Pacific Grove, where many thought the meetings would be held again for some time, but Stockton put in an invitation for 1918 and won by a good-sized majority.

The Rev. Hugh G. Ross, pastor of Plymouth Church, Seattle, writes to The Pacific that he was incorrectly reported as to his remark concerning certain addresses at the National Council; that what he did say was that "those addresses were on so lofty an intellectual level" as to make him a little homesick, inasmuch as he "had heard nothing to equal them" since leaving Scotland. Very well! British stock goes up, but that of the United States of America doesn't come down! The next time some one reports to The Pacific some saying of the pastor of Plymouth Church, Seattle, in his Scotch brogue, to make it seem genuine, be that someone the President of the United States, British Premier, Kaiser, or Pope, we shall be on our guard and mayhap be able to steer clear of the "inane" and "ridiculous."

We give elsewhere in this issue of The Pacific a review of "The Faith of a Middle-Aged Man," a new book by the Rev. Dr. Henry Kingman of Claremont California. Dr. Kingman says on one of the pages of his book: "Depend upon it, middle age has also its trial of storm and stress to struggle through as surely as the passionate years of stormy youth. And such faith as it holds or wins is the more significant and very precious. It may well make special claim for a thoughtful hearing and consideration. Whatever limitations it may have it has at least the quality of reality. It is no longer the faith of inheritance or of early education or of inexperience. It is not based upon any external authority; but upon experience of life and its discipline, and of God and his mercies. It has been won out of conflict, in the face of a legion of hostile circumstances, within and without. Probably it is not as complete and symmetrical as the faith we had in earlier gears, but it has been tested at all points and has been found to bear the strain of life. We can rest upon it even in the dark and cloudy day, not because others have told us that it is good, but because we have wrestled for it through many days, and nights of need, and God has actually come near us through its aid." All who want to know how a thoughtful man, one of our number, has come through the warping strains of life among men with an inquenchable confidence that God is present in his world and at our sides, and that his righteousness and love are the invincible powers that lie behind all the seething chaos of human weakness and social wrong, will find information on the pages of this book—more indirect, however, than direct. The struggle is not pictured, but only the results of it.

"Luther's Place in Modern Theology" is the title of an article by Professor John Wright Buckham, of the Pacific School of Religion, in the October number of The American Journal of Theology. Dr. Buckham says that the new consciousness of the larger meaning of faith in Christ, as it dawned on the soul of Luther, involved the truths that are most illuminating and releasing in modern theology. It involved: A new conception of the relation of God to humanity; the death of dogma; the universalizing of Christianity. Dr. Buckham asks: "Did the awakening of Luther, and through him of Europe, to the

larger meaning of Christianity involve ultimately, also, a reunited church?" He remarks: "At first and for a long time it meant anything but that. It brought instead schism, strife, the Thirty Years' War, the Council of Trent, passions, parties, sects. Yet along with all this there came at least partial purification of the church, together with the emergence of the many-sidedness and wealth of Christian experience, ideas and practices—developments essential to a complete Christian communion." "There is, moreover," he says, "at the heart of Luther's faith a principle * * * which carries with it a large hope of a reunited Christendom, i. e., its experiential Christocentric character. If in place of creedal, dogmatic, historical and governmental bases of unity, the common bond of union shall come to be—as, in fact it is coming more and more to be—**Christian experience** (however diverse in form) **centering in Christ,** surely we shall possess the foundation for a unity embracing both the solidarity of Catholicism and the freedom and individualism of Protestantism. When that union comes the man who nailed the theses to the church door at Wittenberg, who wrote such vindications of the church of the spirit as **The Liberty of a Christian Man and The Babylonish Captivity of the Church,** and who aroused the world to the power and possibilities of Christian faith, will be recognized—in spite of his own limited vision—as one of its chief founders and furtherers."

CHRONICLE AND COMMENT.

In his recent book on "Personality," Tagore devotes a chapter to woman, and in it he makes a plea for an enlarged freedom for the woman as for the man of today, and a new spiritual civilization, which shall be built up in large measure through the adaptation of the woman's power of sympathy to the problems of that future day.

There are in England, France, and Belgium more than 3,000 soldiers who have been totally blinded in the war and nearly 25,000 blinded in one eye, a large proportion of whom will eventually lose the sight of the other as the result of shock or of the wounds themselves. In addition there are in France alone nearly 200 who, besides losing both eyes, have also suffered, by explosions or amputations, the loss of both arms or both legs, or a leg and a hand, and in many cases have been rendered stone deaf.

A tabulation of 301 of the 435 members of the Lower House of Congress shows that eighty-two are Methodists; fifty-seven, Presbyterians; thirty-one, Episcopalians; twenty-six, Baptists; twenty-four, Roman Catholics; twenty, Congregationalists; twenty-one, Disciples of Christ; seven, Lutherans; four, Unitarians; four, Dutch Reformed Church; three, Protestant Episcopal; three, Jews; two, Quakers; two, Norwegian Lutherans; one, True Life Church; 1, Mennonite; 1, United Brethren; one Christian Scientist; ten have no church relation.

The Rev. Dr. John P. Williamson, a Presbyterian minister who died recently in South Dakota, was the first white child born in Minnesota, where his father was a missionary among the Sioux Indians, going thither about 1830, under the American Board. The father was the founder of the First Presbyterian Church of Minneapolis. Cotemporary with him in work among the Indians was Dr. Stephen R. Riggs. The son, reared among the Sioux, speaking their language as his mother tongue, was sent in his youth to Knox College, graduating in 1855. After postgraduate studies at Marietta, he took a theological course in Lane Seminary in Cincinnati, and then went to devote his life to the Indians of the Northwest.

In an article in the Boston Transcript on "The War's Effect Upon Religious Conditions in Canada," Dr. William T. Ellis says: "Concern for the moral welfare of the soldiers is deep and resolute in Canada. The hysterical stage is past. A clear-eyed facing of the facts and a fearless expression of opinion have come instead. Thus Canada is openly indignant that in Britain the 'dry' canteen provided by the Canadian Government has been supplanted by the 'wet' canteen of Britain. Canada is now almost wholly 'dry.' Her church people may be said to be dominant throughout the nation. They are avowedly unwilling that the war should be made an accepted excuse for turning back the hands of the clock of moral progress. Everything that touches the conduct and character of the soldiers vitally affects the men, and especially the women, at home, and the future of Canada as a nation."

An officer of the Minnesota Agricultural College, having investigated as to the cost in the production of wheat, expresses himself as having no patience with the farmers of the Northwest who are dissatisfied with the price fixed by the Government. Allowing a 5 per cent charge for the use of the land, he estimates that those who raised No. 1 Northern wheat are getting a war profit of 16 per cent. His estimate of the farmers' expenses is most liberal. He makes provision for an increase of 50 per cent in the cost of labor since 1912; for a 50 per cent increase in the cost of threshing; for an increase in the cost of seed of more than 100 per cent, even where the farmer raises it himself. Estimating the yield at 14 bushels an acre, he shows that the cost per bushel on the farm is $1.28. For hauling from the farm to the elevator he allows 5 cents a bushel, and for the rail haul from elevator to Chicago via Minneapolis 10 cents. The profit per bushel is placed at 77 cents.

The address delivered by the chairman of the Congregational Union of England and Wales at the recent annual meeting, contained some arresting passages, among them these: "The same principles that we fight for we must live by. * * * If the state rightly shares war profits, what hinders in peace? We shall have to set our faces against that coarse commercialism which uses men as means to wealth instead of ends in themselves. * * * It cannot be the Divine will that so many should have no chance of worthy independent life. * * * If a man says, 'I love God,' and grows rich through slum property, he is a liar.* * * It is not our highest business to feed the poor, but to end poverty. * * *The religion of the Son of Man is incendiary. * * * Lord Morley is right when he says that the pulpit is a belt that has slipped off the driving-wheel of the world. Religion has lost hold of the great masses of our people. The sense of truth and reality in religion is largely gone. And yet men cannot do without religion."

When he subscribed recently for Liberty Bonds to the amount of ten million dollars, Henry Ford said: "The best thing that ever happened in the world was the United States entering the war, because it assures absolutely all the nations, including Germany, a square deal at the round table after the slaughter has stopped. It behooves all of us to subscribe our limit to the Liberty Bonds, so as to back 'our Uncle Samuel with a shotgun loaded to the muzzle with buckshot' so that he will carry weight at the round table. Although there is not a man in the world more opposed to militarism and to all war than myself, I feel that we must support our Government to the limit in this war, because our President is pledged to abolish all future wars as far as possible. This is the greatest justification for continuing the war. And I have confidence that

the President will embrace the first opportunity to make a just peace which will include disarmament and arbitration of all future disputes. These are the main objects. All others are secondary."

The Rev. Dr. T. Rhondda Williams says in The Christian Commonwealth of London for October the 10th: "It may be granted that it was the duty of England to go to war in 1914, but that is not to say that it was a Christian thing to do. We have got to recognize that there may be duties which we have to perform which are not Christian—so long as the world is organized on an unChristian basis. The necessity of going to war, the duty to fight in certain circumstances, is the penalty we have to pay for consenting to a type of civilization which was un-Christian at the base. The greatest condemnation of an un-Christian organization of life is that it may become a duty to do an un-Christian thing on a gigantic scale. I believe that a large army of our best young men went to the war from very high and noble motives and in obedience to their sense of right. Yet I must declare not only the un-Christian but the inhuman character of war—and this war is just organized murder—the greatest insanity the world has ever witnessed."

Writing concerning the Chinese coolies who are in France relieving soldiers of work behind the lines, Dr. Cooper, an American Board missionary, says: "I have been with the Chinese now long enough to get some impressions. In fact I've met them in most of their phases of existence and the more I see and know of them the more I admire and love them. My friend John is making good in France. He is a rebuke to the slacker. No man loves his home more than he, yet he has crossed two oceans and a continent to help win a war in the interests of humanity. Many who scorn him sit at home on soft cushions while he sleeps on the ground at night and works hard all day pushing ammunition to the front. He has been bombed, gassed and wounded, but he is no quitter. He is enduring hardness as a good soldier. John helped the British in the South African war, and because of his service at that time they have asked him to help in this greatest of all wars and he responds nobly. Many of the 'Tommies' have their prejudices against the 'Chinks' at first—like many others who do not know them; but that soon goes and you cannot say bad things about the 'Chink' to the Tommy who knows him.." Dr. Cooper is at the Chinese general hospital—a big institution with 1000 beds. It has a staff of 15 doctors, nearly all of whom have worked in China and are serving "for the duration of the war," when they expect to return to their mission fields.

An article in the Springfield Republican, on "The Shortage of Ministers," presents in substance these facts: "The situation threatens to become so serious that the heads of several theological seminaries have issued appeals to prospective students not to enlist in war work unless convinced that there is an actual need for their services. Notwithstanding these appeals the returns from the seminaries for the opening classes show that instead of the approximately 4500 young men who usually begin their studies as freshmen each autumn, the number of entrants this year may fall below 2500. Genuine alarm for the future of the Christian ministry has resulted, and the Southern seminary at Louisville, famous as a training center for Baptist clergymen, has issued a statement to Baptist churches calling attention to the situation. The reports from the seminaries in New York city show that they also have been greatly affected by the war. The General seminary, opening last Wednesday and representing the Episcopal church, will have an entering class of 35 as compared with 55 in normal years. It will have a study body of not more than 80, as against 125 usually. Union theological seminary began with a freshman class of 28, a loss of 50 per cent as compared with previous years. McCormack seminary of Chicago, a leading Presbyterian institution, will have an enrollment of 40, or perhaps 45, instead of its normal 65. Princeton seminary and the Yale school of religion report a somewhat better showing than some, but will have 30 per cent fewer students than formerly. Catholic churches also have been hit, and Catholic bishops in the eastern states have issued statements to their students, exhorting patriotism, but at the same time calling their attention to the need of keeping up the ranks of the clergy. In spite of these appeals the three great religious orders with novitiates on the Hudson river—the Jesuits, the Redemptorists and the Sisters of Charity—as well as the houses of study surrounding the Catholic university at Washington, have reported reductions of from 20 to 30 per cent in their enrollments."

THE UNITY OF CHURCHES.

Rev. Dr. Newman Smythe of New Haven on the Present Situation.

In a letter last week to the editor of the Hartford Courant the Rev. Dr. Newman Smythe, a leader in the work for Church Unity, says:

"I am gratified to see that you have printed the important declaration made by the recent national council of the Congregational churches concerning the supreme obligation of uniting the churches for utmost efficiency after the war. Allow me to add a few words of explanation concerning the preparation for this end, which commissions of the different churches now are seeking to make. The chief and, up to this time, seemingly impassable separation is that between the Episcopal clergy and the ministers of all other Protestant communions. In the national council it is said that these divisive differences 'on all sides are more and more felt to be intolerable.' So acute and insufferable has the ecclesiastical inability to interchange pulpits come to be felt by large numbers both of the Episcopal and Congregational clergy that committees on unity of both bodies are now engaged in making a thorough mutual study of all the facts and principles which should be considered in a satisfactory solution of this too long outstanding shame and reproach to our common Christianity. There is an earnest expectation that some way out of it may be found or made.

"Besides this pending conference between these two bodies which have so much in common the proposed world-wide conference of all Christian bodies "as a first step toward unity," which has been postponed by the war, is only waiting for its opportunity immediately after the war. It is of special interest just now to note that the procurator of the Russian church (which recently a high official of it said has been changed more in two months than it has for 200 years) has expressed his warm sympathy with this movement and his intention of having a delegation from the Russian church sent to this country when that world conference shall be convened.

"A preparation conference of the churches of North America, representing the leading churches of the United States and Canada, has lately been held and it is significant to note that upon its executive and publication committee, of which Bishop Wilson of the Methodist church is chairman, Father Wynne, the scholarly editor of the Roman

Catholic Encyclopedia, has consented to serve with us.

The position which in its declaration our national council took is itself a call to other communions to seek all together for a united church of united efficiency to make democracy safe for the world, after the allied powers shall have made the world safe for democracy. Such organization for efficiency is the one most Christian thing to be done, and the churches now should prepare to do it to make Christ regnant in the world after the war. For any ecclesiastical body not to do so would be to continue in a state of sin.

"I would express my appreciation of the spirit of co-operation and the singleness of aim which in these conferences and endeavors has been shown to me by the bishop of the diocese of Connecticut."

DR. CARL S. PATTON ENTERS ON LOS ANGELES PASTORATE.

The large auditorium of the First Congregational Church of Los Angeles was crowded last Sunday morning when the Rev. Dr. Carl S. Patton, recently pastor of First Church, Columbus, Ohio, gave his first sermon as pastor of First Church, Los Angeles. Dr. Patton's subject was "Looking Forward." He said, in part: "No man ever appeared in a new pulpit with less sense of being a stranger than I have this morning. My month among you last summer gave me a considerable start in your personal acquaintance. Your reception of me at that time, and still more at this, would make one feel more like an old resident returning to the friendships of years than like a new preacher just coming to town. But since I speak to you for the first time as your pastor, let me say a few things to you that are appropriate to this new relation. Perhaps you will be good enough to consider what I say not exactly as a sermon, but rather as a frank talk with you about the aims and hopes with which I come to this new relationship. I have no wish to hide from you that I look upon my coming to Los Angeles as a very decided turning point in my ministerial life. When I came to preach to you for a few Sundays last summer I had no expectation of being here again at this time. At your request I turned away from a position I had decided to accept and came to you instead. I certainly should not have done this if the opportunity here had not seemed to me incomparable. We hope that God helps churches to find the right pastors, and preachers to get into their right places.

"I think very seriously about my own aims and purposes in the pulpit. Not much oratory seems to be needed in the world, and less nowadays apparently than formerly. I have never had an ambition to be a spell-binder—to make people sit forward on the edge of their pews, to have them hanging on one's words, as the phrase is; to lift them up to the clouds and drop them down to the abyss, to make them laugh and cry and otherwise to handle and mishandle them never seemed to me to be the legitimate business of the preacher. At all events, what I try to do is a much simpler thing. I try to learn something every week which I didn't know before—sometimes out of books, sometimes from experience, and more often from people like you—and then I try to put it into my Sunday's sermon, not necessarily in a way to startle, or to amuse, or to make you believe it whether you want to or not, but in a plain way, so that people who want to can understand it and can remember it till Monday if they care to. In all this I remember that the whole world is God's and whatever one learns about anything will throw light into the soul, and I remember also that some things are fundamental—God, Jesus Christ, the Bible, the history and philosophy and literature of the Christian religion, conversion, salvation, religious experience—the great central things upon which the spiritual life of Christendom has always depended.

"I do not have two kinds of theology—one for my own personal and private use and the other to preach. I have to be frank with you. I have to tell you, as nearly and as honestly as I can, what I actually think about things. If a preacher wants primarily to be eloquent, he can keep a lot of things to himself. He can steer around all controverted topics, avoid everything that can disturb anybody, and skim around and along the beautiful commonplaces of the religious life by picking out the things that are easy to get eloquent about. But if his idea is to lead people so far as he can into such realities as God has shown to him, then, if he withholds his honest opinion, he might as well not preach at all.

"It is not necessary always to agree with the preacher. People sometimes think they ought to, and feel pained, as if they had done wrong, when they cannot agree with him. It is no sin to differ. What the preacher says is true for him, but it is not true for you unless it strikes home to your mind and conscience and satisfies you. The days of authority are gone. I am not here to tell you what to believe. I am here to show you, as nearly as I can, how the great realities of the spiritual world look to me. If the preacher now and then gets onto disputed points and seems to raise more questions than he settles, remember that the disputed points are always the live ones. There is such a thing as a point of view—the particular corner from which a man looks out upon the world. This is the important thing about a preacher, as it is about anyone else. What my own point of view is will come out in what I say from Sunday to Sunday, no matter upon what topic. I could not hide it if I would. If you notice a certain incapacity in me for feeling very much discouraged, a great, pervasive confidence in the universe and in the human family; if you detect a conviction in me that all things and all people, consciously and intentionally or blindly and against their will, still serve the ideal; that even the crime and misery of the earth are part of that process by which God brings the world out of chaos; if you notice that I am not afraid of modern science, that I draw no distinction between what man discovers and what God reveals, that conscience is for me the voice of God, history the record of God, nature the garment of God, mankind the incarnation of God, and Jesus the first-born in the great family of God—then do not set these down as haphazard utterances—they come from my point of view."

Continuing, Dr. Patton appealed in a frank and brotherly way for the good-will and affection of his people—to which the congregation gave answer by an outburst of applause.

A part of the sermon was devoted to an outline of his ideal of the Christian Church—an institution with a spirit pervasive, inescapable, contagious, and full of blessing, to be perpetuated locally by the co-operation of pastor and people.

There are twenty-six women in the penitentiaries of California and three thousand five hundred and seventeen men.

The Cross of Christ is no supernatural lightning rod deflecting from sinful man the wrath of God; it is a way of life.

"THE FAITH OF A MIDDLE-AGED MAN."

A New Book by Dr. Henry Kingman.

In the years devoted to the ministry the Rev. Dr. Henry Kingman of Claremont, California, has done much fine work—work that will abide in its influence and helpfulness for long time.

As pastor of the college and town church for many years at Claremont, the seat of Pomona College—and now pastor emeritus—it has been given to him to shape the religious thought and life of a large number of young men and young women.

A book of sermons published by him several years ago, "A Way of Honor," has proved of great inspiration and helpfulness to many persons. Now, another book is before us, bearing as title the words which we make the caption of this article. We like it; and realize as we turn its pages that it is a living book, all that it claims to be in its sub-title, and more—"A Little Book of Reassurance for Troubled Times,"—and as well one which will long time be a chart to which men and women will refer on this earthly pilgrimage.

Dr. Kingman tells us on the opening page that it "is not a book primarily for scholars or for students of theology, but for plain people—the men and women whom we are meeting daily in our homes and on the streets, preoccupied with innumerable cares." He remarks in that connection: "There may chance to be scholars and theologians among them; but, if so, their interest in these chapters will come, not from their wisdom, but from the elemental heart-hunger that is common to us all, the hunger after a life made satisfying by its hold on God." "So," he says, "it is not a book on theology but on successful living—not by one who has succeeded, but by one who has been much helped by Him who did succeed, and is still bringing wavering followers to a triumphant issue in the face of heavy odds."

The prefatory page in this book bears these words: "The Anchorage, Colorado Desert, April, 1917." We do not know that all of this book of 250 pages was written on the Colorado Desert, but we know that some of it was. In the chapter on "The Unending Fellowship," we find this: "Here on the open desert, where these words are written, the world in which we live is wonderful for its spaciousness. The dawn breaks every morning on a far straight horizon, as of the ocean. The sun rolls up, a disc of molten gold, above the desert rim. All day it moves amid the great silent spaces of the sky, with neither smoke nor cloud to dim its grandeur. And when night falls, the constellations go wheeling through the heavens, in the same solemn splendor as once before the eyes of Job, until they set behind the mountain wall. The silence, the spaciousness, the endless wonders of this illimitable pageantry, bring rest and comfort to the soul."

It is somewhat so, writes Dr. Kingman, that life lies open to him who believes in Jesus. "It is majestic in its amplitude. To multitudes it is close and feverish and full of disappointment. Even its rosy promises are but illusion that quickly passes, leaving one embittered with the tantalization of its mocking beauty. But our hunger for life, to the very last thrill of eager longing, is a true promise of the satisfaction that shall be. He that wrought us for this very thing is God. Our Lord came that we might have life and have it abundantly. Even if we are past the meridian, we have hardly yet begun to taste how good the waters of life are. The best is yet to be. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him.'

"And so, setting ourselves in quiet confidence to the task of each new day, we also say by faith, with that hard-pressed comrade in the good fight, 'Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.' "

Dr. Kingman's book is divided into two parts: "The Ground of Faith" and "The Outlook of Faith." In the first part there are chapters on: Life's Need of Faith, The Appeal of Middle Age, The Years of Attrition, Faith's Inner Citadel, The Life as a Witness to the Truth, The Personality of Jesus, The Witness of the Life-Stream, The Place of the Cross.

In the second part the topics considered are: The Fact of God, The Divine Outlook on Man, The Good Fight, The Discipline of Pain, Overcoming under Difficulties, The Hope of Everlasting Life, The Unending Fellowship.

Dr. Kingman says that it is not enough to win through life with a kind of stoical doggedness, a dour persistency that refuses to be dislodged from the way of duty even though the days are gray with doubt and the future holds no hope of better things.

"It is possible to go on grimly with the fight in a spirit of prevailing despondency and pessimism. But so long as the world has vividly before it the memory of Jesus, and of his irrepressible confidence and hopefulness through days of evil fortune, and so long as it has with it in every generation his followers, of a like spirit of indomitable good cheer, it will refuse to take the mere acceptance of the inevitable as an adequate discharge of life's obligation. There must be a better success than this. It is victory that men want—the victory of a self-possession undaunted and expectant in the face of every problem and disappointment that the world can yield."

As he looks out on life, Dr. Kingman finds men and women innumerable who have come to the point where the freshness of early hopes is gone, where the tide runs swiftest against them, where cares and fears multiply as life's resources dwindle; they look about wistfully for help—fresh help for needs more insistent and perplexities more insidious than of old. And the question is "Where is one to look in this critical doubting age for any adequate reassurance or promise of victory?"

The answer is based on, not only the accumulated experience of thoughtful men for ages past, but on personal experience through latest years: "Our only chance of winning through successfully is by the way Jesus found sufficient so long ago—the way of faith in God. His faith, his teaching and his spirit still afford the only way to such an undiscourageable optimism as was his. As was said of certain poor folk long before the day of Jesus' testing, 'They looked unto him and were radiant, and their faces were not ashamed.' It is the sight of God that still illumines life's dark places, and gives courage for energetic service. The misgivings and questionings of a critical age, no less than the slings and arrows of outrageous fortune, may be met in quiet peace if only one believes that Jesus Christ was sent of God that we might know the truth."

Though the creeds and institutions in which the church has embodied its faith are very old; though they bear the marks of centuries of discussion and elaboration, and though many persons tend to shrink away from them just because of their venerable complexity, yet Dr. Kingman finds faith, young and simple and more deeply intrenched in human experience than ever before. And it is this fresh living faith, new-born out of the needs and aspirations of our own generation, he says, that will lead us through the entanglements of our sophisticated age, clear through to the day when some may even hope to hear the words, "Blessed are they that have not seen and yet have believed."

It is no easy-going kind of Christian living to which we are summoned on the pages of this book. Taking the words, Owen Wister represents the "Virginian" as saying, "A middlin' doctor is a pore thing, and a middlin' lawyer is a pore thing, but keep me from a middlin' man of God," Dr. Kingman declares that the great need of our generation, as of every generation, is for "men who have a passion for Jesus Christ and for his kingdom—not a cool academic approval of his ethics, but a personal loyalty to him fused with a gratitude and love refreshed each day."

"If we believe in Jesus we shall believe in ourselves as well as believe in men. Believe in ourselves enough to bow our head humbly to a high destiny, that is to be achieved only through ways that we have no courage to tread unaided; and believe in men enough to lay upon them unhesitatingly the old heroic calling to give themselves to God, not counting the cost. We come to learn that the cheap and easy terms of discipleship are too cheap to fit our needs—even our preferences."

We are told that a man who believes in Jesus will show the measure of his earnestness by the use he makes of the helps to spiritual conquest that the long experience of struggling men and women has found to be actually life-saving in their efficiency. "It is a mere pretence to claim a genuine discipleship of Jesus and yet disregard or neglect those means of clearer vision and closer fellowship that lie just at hand. The innumerable Christians who habitually dull the eye of the soul with self-indulgence, and at the same time refuse to allow their moral sight to be revived by adequate worship or reflection, proclaim to all the world that they do not take seriously their profession of discipleship of Jesus Christ. The struggle for self-preservation in the natural world is instinctively supreme; in the spiritual world there is also a struggle for self-preservation equally instinctive and peremptory in its demands, if only the voice of the soul is not stifled by material things."

Some of the old-time helps toward spiritual upbuilding are thus defended and commended:

"No man will allow himself to be slowly asphyxiated with poisonous gas, if he is in his right senses. But men will suffer their spiritual life to be fairly suffocated with the deadly pressure of worldly interests by refusing that breathing spell for the soul which a well-spent Sunday surely means. * * * The pressure of business and pleasure is now unprecedently keen. It largely swallows up the quiet home hours that used to give a little breathing space for thoughtfulness and spiritual renewal. Always the demand is for more time for work and more chance for pleasure. Unless one resolutely resists pressure, he finds his Sundays swallowed up by the same insatiable interests that demand the other six days of the week. And he will pay the price in the gradual atrophy of the noblest faculties of his soul. 'There is a little plant in my soul called reverence,' said Oliver Wendell Holmes, 'which I like to have watered about once a week.' But if one does not water it, presently it wilts and withers away. The very faculty by which we lay hold on God grows numb and unresponsive. This is not a matter of theory or of pious affirmation. It is a matter of experience, as undeniable as the decay of physical powers under long disuse." And the author goes on to say: "The same holds true of Bible-reading, or of prayer, or of some line of definite altruistic service, or any other way of moral renewal and invigoration that cannot be neglected without loss.

"To be a believer in Jesus is to be a man of intense convictions and resolute practice along all these lines, because one simply cannot be honest with his Master and yet neglect these primary obligations of the soul."

Mazzini, the Italian patriot, is quoted: "If ever you have a strange moment of religious feeling, of supreme resignation, of quiet love of humanity, of a calm insight of duty, kneel down thankful, and treasure within yourself the feeling suddenly arisen. It is the feeling of life." And the thought continued and expanded is: "The moments of spiritual illumination are the strategic opportunities of the soul to press forward and take possession of new ground. * * * There is no ecstatic vision or tumultuous emotion. Never were we more perfectly possessors of ourselves in quiet reasonableness of spirit. It is simply that we are at our best, as we well know that in other moments we were at our worst. The veil between us and our Father hangs lighter than on common days. We can discern his will. In earlier days we may have been distrustful of these moments, as though there was about them something suspicious or unreal, as though, forsooth, our real selves appeared in the times of passion or temptation, while these rare occasions of sensitiveness to a divine impulse were somehow mere surface ebullitions of emotion. Only as the years pass and we begin to grow old do some of us learn at last that the divine in us is as truly our inmost selves as the inheritance of the ape and tiger, and that our hearts inevitably cry out for God at times so that we can not choose but listen. It is when we are most sensitive to God's voice that we are most ourselves, and those are the golden moments of opportunity that we must seize upon and utilize for decision or for action before the preoccupation with lesser things surges in again upon our spirits."

There is much in this book that we would like to quote, but a little more must suffice now. In the chapter on "Faith's Inner Citadel," we find this:

"The old defenses have slowly been giving way. They were ill-adapted to withstand the methods of present-day warfare; and at last, to the consternation of the defenders, it has become only too evident that breaches have here and there been made that seem to imperil the whole position. But other forces have been at work than those that have engaged public attention. For now, at length, it begins to be apparent that while the time-honored walls of authoritative creed and confession and dogma, laid stone by stone so painstakingly through centuries by earnest effort, have been giving way year by year, until eager voices proclaim that they and all they sheltered are at last in ruins, an inner circle of defense meantime has been growing up, impregnable even before twentieth century ingenuity of assault, sheltering still within it the gospel of God, without which the hope of the world were dead."

It is not based upon any external authority, however venerable, says Dr. Kingman, but upon the living experience of God's voice in the soul, not to be resisted save by doing violence to the laws of the spirit. "It centers about the revelation of Jesus Christ. Not primarily, because any book proclaims him divine, nor because any church or council has declared his word to be of eternal validity, but because the heart of the child leaps up to meet his revelation of the Father and finds its own true life and liberty in bowing to its authority. Let any man earnestly consider the life and message of Jesus, and he will find his own spiritual consciousness stirred and quickened. Not only does it feel the impulse as of a divine appeal, but speaks itself with a new voice of insistence and authority. And in the end, to his great comfort, it will not let him doubt that this God—the God and Father of our Lord Jesus Christ—will be our God even unto death. For in the last analysis we recognize that the authority of our own spiritual experience, speaking through conscience and intellect and

emotion, is but the authority of the eternal God, whose voice it echoes."

Turning to consider the historical character of Jesus Christ, the central fact of all, Dr. Kingman says: "It is a fact of unchallenged reality. No sane criticism is able to obscure its essential features. One might as well expect to bring Homer's Iliad to nought by criticism as to delete the abiding wonder from the story of the life of Jesus. Homer's Iliad stands before us and will stand before us in the thought of men forever as a work of unchallenged genius. And so the life-experience of Jesus, as we read it in his words and works, stands before us to the ever-increasing admiration of the world. The wonder of it grows as the spiritual culture and insight of mankind grow more critically keen. It is more influential over men today, beyond all question, than it was one hundred years ago, in an age far less exacting and critical; and as for the men and women of the first century, how far better are we able to judge of its unique and unapproachable qualities than were they, who knew so little of the race history of the soul's needs and struggles!"

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UNIVERSITY AND COLLEGE NOTES.

The new chapel of Wheaton College, dedicated last week is "a splendid example of the old New England meeting house."

Since the opening of the University of California this year nearly four hundred and fifty students and persons otherwise connected with the university have dropped out and entered the government service for the prosecution of the war. The total estimated loss to tne University is about 1300.

The attendance at Yale University is more than one-third less than last year, being about 2000 now. At Cornell the attendance is more than a thousand less than it was a year ago. At the University of Wisconsin there has been a falling off of twenty per cent, and at Syracuse the figures are 2,900 as against 4,100 last year.

The Naval Academy at Annapolis reports the largest entrance class in its history, 740. This brings the total number of midshipmen up to 1,453. The entering class this year is almost as large as were all four classes at the Academy in 1912 when the total number of midshipmen was 768. In order to take care of the increased number of midshipmen being trained to provide for the rapid expansion of the navy several of the buildings at Annapolis are being enlarged. With the completion of this work the Academy will have facilities for caring for 2,200 midshipmen. The Academy graduated 381 midshipmen this year; 182 on March 29, and 199 on June 25. There has been considerable talk of graduating the present senior class early next year in order to supply the navy with officers who will be badly needed at that time. With the rapid completion of many new vessels, the placing in commission of many of the old vessels, and the addition of many converted yachts and larger vessels, the navy has found itself short of officers. While many officers of the Naval Reserve have proven their ability to command smaller vessels, there is still a shortage and the early graduation of the senior class would reduce this shortage by several hundred.

Wilbraham Academy, a famous Methodist educational institution in New England, celebrated recently its 100th anniversary.Long known as Wesleyan Academy, it was the parent of five "Wesleyans" in different parts of the United States. "If there could be brought to Wilbraham academy but 5 per cent of the billions of dollars which Wilbraham has saved the United States of America," said Bishop Hughes in the anniversary address, "Wilbraham would be the wealthiest college that lies between the great oceans. The whole Oregon country would have been lost to the United States if it had not been for Wilbraham's Jason Lee." The year after the civil war closed the academy reached the high-water mark of attendance 1066. In these middle century decades some of the most notable sons of Wesleyan passed through her portals. William Rice, the father of Wesleyan university's beloved professor,' William North Rice, was nearly expelled in the days of the slavery agitation, for posting a notice of an antislavery meeting on the doors. Marens H. Holcomb, Connecticut's war governor of to-day. Alvin P. Hovey, governor of Indiana years ago and Charles Pratt, the founder of Platt institute of Brooklyn were students there in early years.

A recent study of the professional distribution of the graduates of Oberlin College, in the college of arts and sciences, showed that among the men who graduated in the academic department during the first decades of the college the majority chose the ministry, a step in keeping with the general trend of matters educational at that time. By the third decade, however, the number of graduates entering the ministry declined. As many men, lacking two, entered the ministry between 1841 and 1845, as in any subsequent five-year period. The legal profession has never attracted Oberlin graduates in large numbers, the average being 12.5 per cent, and Oberlin's contribution to the medical ranks is relatively low, averaging only 5.3 per cent. Twenty-four women graduates, however, have entered the medical profession. In the total number of graduates teaching has been the pre-eminent calling. This is true also when men only are considered, a consideration necessary from the fact that Oberlin from its foundation has been coeducational, the first college, in fact, in America to open its doors to receive women on equal terms with men. The total number of graduates of the academic departments is 3985; of these 1844, or 36.8 per cent, have become teachers. If the group of unclassified alumni is left out, omitting many women of no profession, the proportion of teachers is not striking, one out of every two having entered the ranks. Thirty-five per cent of all who have graduated in the academic department have been teachers, while if graduates of all departments, as well as the academic are included, statistics show that virtually 60 per cent of Oberlin men and women have made teaching their life work.

The registration at Columbia University for 1917-18 is 10,444, a decrease from last year of 887. The summer school registered 6,144, making a total of 16,588. The total last year was 19,354. The University faces a deficit this year which may reach up to $500,000. However, no curtailment of the educational programme of the University is contemplated. It is said that there will be a slight reduction in the expenditures for salaries of those members of the teaching staff who have been called into the service of the nation. Some of its officers Columbia has loaned directly to the Government and is keeping up their salaries, but in the majority of cases, especially where men have joined the army or navy, they have severed their connections with the University. This class, however, is not large. But in addition, to the falling off in the amount of tuition fees received and the annual deficit of something like $60,000, which must always be faced, the University

authorities are greatly concerned over the income in gifts of money which may be looked forward to this year. Before American participation in the war gifts to the University fell off slightly, and with the United States taking an active part and the Government urging that all available capital be invested in Liberty bonds, it is felt that a low-water mark in gifts will be recorded during the current year. In that event the deficit which the University will have to meet will probably exceed the half-million mark.

"Valpariso University" in Indiana, has often been sneered at by educational institutions of higher standards; but when its president, Dr. Henry B. Brown, died a few weeks ago, the papers of that part of the country said many complimentary things concerning him and the institution of which he was the founder. In 1872 Brown opened at Valparaiso what was long known as the Northern Indiana Normal School. It remained a normal school for twenty years when it broadened its scope. Its rather glowing advertisements of its large equipment in buildings, its faculty of 250, its registration greater than that of Harvard only a few years ago, as well as its anomalous position in teaching university subjects to students who arrive with less than the usual preparation for them, have attracted to it a good deal of attention. Its student body is recruited from every section where there are men of deficient preliminary education and a slender purse who nevertheless want genuine higher training. Dr. Brown was a member of the "Christian" Church. The St. Louis Evangelist says concerning him: "He had three hobbies and he rode all of them with love and delight—his home, his university and his church. His home life was ideal; he made a companion, helpmate and counsellor of his wife; he entered into the play, plans and studies of his children with almost boyish zest; he delighted in hospitality and by it put brightness into many lives. He was the inspiration of Valparaiso University. Being a man of wealth of mind, worth of soul, tremendous energy and Christian character, he enthused and inspired his students with the same high ideals. He helped a large number of worthy students to finish the college course, and took no guarantees for the money loaned them, except their word to repay. He loved the Church of Christ, and though prominent, served as an humble member. One of his customs was to stand at the church door and shake hands with the people as they entered. He was able to greet most of the 1,200 members by name. He taught in the Sunday school, took an active part in the Endeavor prayer meeting and never missed communion or the midweek service. He was solicited many times to run for the highest political office of his state, but he always refused, believing there was nothing greater than the work of a teacher."

Faith and trust, and the pledging of ourselves to the infinite will and love, are qualities that cannot be created in us by the Almighty as natural forms of our inward constitution. They are results of the spiritual powers set in opposition to hardship, perplexity, sorrow, and the sight of things seeming to drift wrong.—Starr King.

Do not dare to be so absorbed in your own life, so wrapped up in listening to the sound of your own hurrying wheels, that all this vast pathetic music, made up of the mingled joy and sorrow of your fellow-men shall not find out your heart and claim it and make you rejoice to give yourself for them.—Phillips Brooks.

NEW BOOKS.

Brief Reviews of Three That Can Be Heartily Commended.

The North American Idea. By James A. Macdonald. The North American idea, the right of a free people to govern themselves, Dr. Macdonald shows, is not of North American origin; it came from generations long dead and from lands beyond the seas. There was a time, says Dr. Macdonald, when it was deemed safe politics and sound educational practice to start the history of America with the Revolutionary War. "Generations of young Americans were led to think of George Washington not only as the father of his country but as the father of all free countries everywhere. The Declaration of Independence was magnified so as to be regarded as the first real protest of freedom humanity ever made. * * In the United States and in Canada we wrong ourselves, and we lower our national dignity, when we isolate ourselves and our nations from the great currents of world history, and shut out of our national background those heroic struggles up from bondage to liberty which mark the whole winding and turbulent course through the centuries, of what we now call the North American idea." What Dr. Robert McNutt McElroy, Professor of American History in Princeton University, calls, in his recent book on "The Prussian War Against Teuton Ideals," "the grandest political idea ever produced," and which he calls "Teutonic" and "German," Dr. Macdonald calls "Anglo-Saxon," and for the purposes of his book "The North American Idea." The contents of this book by the noted Canadian editor were given early this year as the Cole Lectures, Vanderbilt University, Nashville, Tennessee. Then Dr. Macdonald remarked: "Here in the South you cherish your Mecklenburg Declaration, and you do not feel constrained to take off your hat to Philadelphia, or to stand in special awe before Independence Hall, as the only place made sacred to American liberty by deeds of devotion to the American Republic. In North Carolina, up the Cape Fear River, at Fayetteville, you have today your 'Liberty Point,' named and known because there the North American idea of liberty and self-government was spoken out loud by Scottish patriots in the Gaelic language, without any knowledge of the plans or purposes of the patriots of Boston and Massachusetts Bay, more than a year before the Independent Convention set free their immortal idea in the mind of the world." One of the most interesting and informing chapters in this valuable book is the one on "The North American Idea in the Canadian Dominion." Showing in the first place how Canada was the first colony of any Empire in all the world's history to come to national self-government without revolution, without separation, and without sacrificing the background of the nation's history, he shows how the United States and Canada have stood and now stand together in defense of "the inalienable and priceless right of a free people to govern themselves." And finally this gifted Canadian sets forth in thrilling words North America's civilized internationalism as North America's greatest achievement, and as the confident promise and the matchless prelude of the world's Christian civilization—the embodied spirit of the International Christ. And the searching question to these privileged people is as to this heritage of democracy, "What are you doing with it?" "Service is indeed the keynote of democracy. And democracy, when it comes to its own, is crowned for service." **Fleming H. Revell Company, New York; $1.25 net.**

The Peaceful Life. By Oscar Kuhns. A subtitle of this book is "A Study in Spiritual Hygiene." The author is a

professor in Wesleyan University and a writer of other valuable books besides this one. The chapter headings are: What Constitutes a Peaceful Life; Some Hindrances; Bodily, Mental, and Spiritual Hygiene; Some Intellectual Aids to the Peaceful Life; Nature as an Aid to a Life of Peace; The Peace-Giving Power of Religion, The Rewards of a Peaceful Life. The author remarks: "The yearning after peace and serenity is one of the deepest instincts of the human heart. . . . People strive to satisfy this instinct in various ways. . . . It is the object of the philosophy of Plato, the essence of Christianity and of Buddhism. . . . The two greatest examples of what can be done in the way of achieving a life of serenity are Socrates and Christ." Professor Kuhns says that it was his own feeling of a need of finding some way to a state of serenity and peace that led him to write this book. "I looked around me and saw men struggling and striving to win success in life, sorrow and anxiety written on their faces. I walked the streets and saw the crowds of hard-working men and women coming from the shops and factories; I read the daily newspapers with their chronicles of crime and sin and suffering, the details of the cruel war across the sea, the chaos in Mexico, and life seemed one dark maze of misery, unlighted by a single gleam of hope. I looked backward over the past and saw the same sad picture, summed up in the words of St. Jerome as he walked through the catacombs of Rome: 'Sorrow and fear all around and the multiple image of Death.' I heard men like Sophocles say, 'It is better never to have been born; . . . while in our own day I saw men like Schopenhaur and Leopardi, who looked on life as an irremediable evil. Then I caught a glimpse of another side, saw men like Socrates, Emerson, and Henry More and many others, who lived high above the world of evil in an atmosphere of ideal serenity. And lo! a light came over the dark picture." Professor Kuhns tells us that he began to study men and books, philosophy and religion, to find a way for himself to the serenity he realized many had. He saw how they regarded the world of business, society, money, and honors; how they treated their bodies, etc.; and so their coming had a beneficent effect upon his own life, he has been led to discuss in this book for the good of others the hindrances, aids, and rewards of the serene life. **The Abingdon Press, New York; $1.00 net.**

Forefathers' Day Sermons. By Charles E. Jefferson. These sermons, fifteen in number, given by Dr. Jefferson in Broadway Tabernacle, New York City, in recent years, set forth admirably the Pilgrim and Puritan spirit and history. They will be found timely and serviceable in this Tercentenary period, and ought to have wide reading. The subjects are: The Cloud and the Sea, The Pilgrims, The Puritans of New England, The Place of the Puritan in History, The Puritan Type, The Puritan and the Cavalier, Strength and Weakness of Puritanism, The Purtan Theology, The Puritan Conscience, The Puritan and the Home, The Puritan Sabbath and Ours, Congregationalism, The Contribution of Congregationalism to Education, Fundamental Traits of Puritan Characters as Illustrated by John Milton. In one of the discourses Dr. Jefferson considers the Tercentenary Celebration and the program therefor, and says that we must do more than raise several million dollars, that we must face a problem more fundamental than the problem of money-raising. "We must not overlook the tremendous fact that our fathers were all under the cloud and all passed through the sea; and that if we desire to praise them we must imitate them; if we are going to honor them we must be like them; if we are to celebrate them in any real and worthy manner, then we must become Pilgrims ourselves. We must refuse to conform to the established things that are wrong. We must dare to stand alone. We must go out from the world at the risk of losing our reputation and the world's acclamation. We must commit ourselves to some unpopular reform. We must dedicate ourselves to some impossible task. We must strike with all our might some colossal wrong. We must strive to break the bonds of some ancient tyranny. We are living in momentous times. The idolatrous feast was never so magnificent and inviting as today. The world is full of false philosophy, low ideals, materialistic ambitions, and if we wish to celebrate the achievements of the Pilgrims we must come boldly out from the tame and timorous crowd, and audaciously stand up for the principles for which Christ died on the Cross. Dr. Jefferson tells us that Lowell has told us how to celebrate the three hundredth anniversary of the Landing of the Pilgrims. The sum of the whole matter, he says, is this:

"New occasions teach new duties. Time makes ancient
good uncouth;
They must upward still and onward, who would keep
abreast of Truth;
Lo, before us gleam her camp-fires! We ourselves must
Pilgrims be,
Launch our Mayflower and steer boldly through the desperate winter sea,
Nor attempt the future's portal with the past's blood-rusted key."

Dr. Jefferson then goes on to say: "Jesus himself was a Pilgrim—an example and a guide for all Pilgrims to the end of time. . . . He dared to defy custom and tradition. He was willing to walk alone. . . . He did not quail. He was ready to pay the full price. . . . The Pilgrims were what they were because they had been with Jesus. He before them was under the cloud; he passed through the sea. **Pilgrim Press, Boston, $1.60; postage, 12 cents.**

DR. SYDNEY STRONG'S CHURCH GIVES HIM A HEARTY WELCOME HOME.

The Seattle Daily Call of recent date contained the following note:

"Applause as he entered the church, a large presentation bunch of crysanthemums, and a unanimous rising vote of confidence after he finished reading his address as delivered at Columbus, were the answers given by the Queen Anne Congregational Church last night to the charges brought against their pastor, Dr. Sydney Strong.

"The occasion was the regular Thursday night prayer-meeting and church supper, the first meeting attended by Dr. Strong since his return, with the exception of the Sunday service, at which a demonstration would have been out of place. He had announced that at this meeting he would read his entire Columbus address, the one in which a reference to the I. W. W. drew down a storm of misrepresentation from all parts of the country. A large attendance of the membership was noted, together with the presence of some members of the Municipal League, who, it is said, have resigned since the League expelled Dr. Strong.

"As Dr. Strong entered the room he was greeted by spontaneous applause. The entire reading was marked by absence of strain. Once or twice the address was interrupted by applausse, and once by laughter, as the origin of the twisted interpretations in the press became evident.

"At one point, as Dr. Strong read:

'I believe in trying to understand the I. W. W. and giving them a fair deal because I am pro-human,' he paus-

ed and remarked: It's a wonder they didn't get that 'pro-German.' Smiles spread among the audience.

At the close of the address, a trustee arose and moved a rising vote of confidence. Then he glanced over to a corner of the room where the standing ranks showed a small vacancy. He noted the reason. Persons with babies asleep in their laps can hold up their hands, he said, and the last vote was registered, a unanimous vote of confidence in their pastor.

"One or two measures for defending Dr. Strong before the commuity were suggested, but a trustee rose and remarked with a smile: 'In this matter let's learn a lesson from the I. W. W. 'Fold your arms'; what can they do to hurt you?" His suggestion carried the day."

NOTES AND PERSONALS.

Mrs. David A. Curry is in New York City for a few months' stay.

The Rev. S. C. Patterson continues as supply for Pilgrim Church, Oakland.

The Rev. F. W. Dean has taken up the joint work of the Sunday School Society and the Home Missionary Society. His home is now at San Anselmo.

Eight persons were welcomed into fellowship last Sunday by First Church, Berkeley, two on confession. The list of persons connected with the church and now in war service in one way or another now covers one page of the calendar, the number being 54.

There will be no meeting of the Congregational ministers of San Francisco and vicinity next Monday, that being the day for the council called for the installation of the new pastor of the First Congregational Church. The council convenes at four in the afternoon.

Mrs. J. R. Knodell has come from Portland to Oakland for the winter months. She will have loving welcome. Mr. Knodell's splendid work for many years in California and her fine wifely co-operation and helpfulness therein will not soon fade from the memory of many persons here and there in California. Mrs. Knodell will be at the home of Miss C. D. Tenney, 3433 Andover Street, while in Oakland.

Eleven persons were welcomed into the fellowship of the First Congregational Church of San Francisco last Sunday. The nine coming by letter were from Presbyterian, Baptist, Methodist and Congregational churches. Mr. Stauffer opened a "Question Drawer" at the evening service. Among the questions asked and answered last Sunday evening was this: "Was it right for Bigelow to pray for the Kaiser? Were his assailants justified? Should Bigelow have forgiven his assailants without prosecuting them?" The sermon topic for next Sunday evening is: "The Purgatory in Which I Believe."

The Rev. Fred Field Goodsell returned last week from fourteen months' service under the Y. M. C. A. in Russia and Roumania. He spoke in First Church, Berkeley, Sunday evening, telling of conditions in Russia and of the hospital work in which during considerable of his time abroad he was engaged in Roumania. The obstacles in the way now in Russia in securing co-operation in carrying on the war, he said, were to a large extent in the mental attitude of the Russian soldier. He is too busy to fight—too much given over to committee meetings and to mass meetings. Celebrations and parades in honor of the freedom achieved, the red banners flying all along the firing lines, whole regiments in liberty parades up to the very trenches—these are among the striking things witnessed. The soldier forsees some sort of a dividing up of land at home, and wants to be back there to get his share. Old political ties and bonds are gone with the overthrow of the Czar and there is nothing yet to take their place. The people to a great extent seem distraught, and know not what they really want as a nation. Mr. Goodsell, however, expressed the judgment that Russia would again be an important factor in the war if it went on a year longer. Moscow, he thinks, would be a better place for the Russian capital than Petrograd; it is along the line of the logic of the war. Coming out of the war is the reassertion of the Slavic mind, and Petrograd is more German than Moscow is. The latter is the real center of Holy Russia. It is in the line of the best hopes also for a more vigorous prosecution of the war. Labor, in its extreme socialism, is not so dominant and troublesome in Moscow as it is in Petrograd. It was in the latter city that the order went forth that no soldier should any longer salute an officer. Speaking of the Y. M. C. A. Mr. Goodsell called it "the Light Brigade" of the war. Hospital conditions in Roumania where he labored for several months were graphically pictured, and the amelioration that had come through the establishing of the Y. M. C. A. huts in several places along the battle lines.

FIRST CHURCH, PASADENA, SINGS THE DOXOLOGY WITH GREAT FERVOR.

Rarely has First Church known so large a congregation as greeted its well-loved minister last Sunday morning, awaiting the promised announcement of his decision in regard to the call to Denver.

After speaking of the unusual opportunity of the Colorado Church, Dr. Fox reviewed in some detail the conditions of work in Pasadena, presenting the importance of supporting the home missionary interests of Southern California and of maintaining religious ideals in the community durng these crucial days.

The consideration that seemed to carry most weight, however, was the fact that to many of our young people are in training camps or away at school, and that to these and to the families that have been thus separated, and to hearts that are bearing other burdens peculiar to the hour, no one could minister "like someone who knows them."

As point by point the speaker led up to the announcement of his decision to remain with First Church, the congregation could no longer contain its feeling, but rising spontaneously, burst into the Doxology.

Thus First Church passes a crisis, and after its period of prayer and submission to the will of God for the guidance of its leader, steps out with renewed courage into what is hoped will be an era of larger achievement and more effective service.

Dr. Fox preached in Denver October 28, his pulpit here being occupied by Rev. J. H. Lash of Lake Avenue Church, who leaves soon for his new pastorate at Hollywood. As Mr. Lash has endeared himself to First Church almost as a second pastor, he found himself holding an informal reception at the close of the service, many taking the opportunity of bidding him Godspeed as he goes to his new field.

The names of the young men of families connected with the church who are in army service are printed on the calendar, and each week a copy is sent to each one, with a letter or clippings of a helpful or mirth-provoking nature. Already letters are coming in from these men, expressing their keen appreciation of the interest the home church is taking in them.

SAN MATEO CONGREGATIONAL CHURCH.

Last Sunday was observed as Go-to-Sunday School Day. There were present at Sunday School 150, 35 of whom were in the Adult Bible class.

Over 100 remained for the communion service held at 11 o'clock. Six persons united with the church by letter, 2 Congregationalists, 2 Presbyterians, 1 Methodist and 1 Episcopalian. The church is rejoicing in the coming into our membership of Dr. and Mrs. E. Alan Benner. Two babies were baptized at the morning service.

Mrs. Edmund Owens was hostess to the minister's wive's club on Tuesday. The Ladies' Aid Society served luncheon at noon. Mrs. Benner spoke on social work in New York.

MISSION CONGREGATIONAL CHURCH, SAN FRANCISCO

A reception was given the Rev. E. Morgan Isaac and his wife by the members and friends of Mission Congregational Church last Friday evening. The many friends of the new pastor and his wife gathered in the church parlors and enjoyed the sociability and splendid program. Rev. Mr. Gillespie and Rev. Mr. Snider welcomed Mr. Isaac to the fellowship and large tasks of the church in San Francisco. The spirit of unity and hopefulness was manifest in everything that was said and done and especially so in the response to the welcome, made by the pastor. He believes so tremendously in the future of Mission Church that he has cast aside forever the last doubt as to its success and things are moving slowly but steadily for the upbuilding and increasing usefulness of the church.

Last Sunday evening the new chorus choir under the direction of Prof. Nash gave the second bi-monthly Sunday evening musical. After the service the ladies of the Church served coffee and cake to the choir and 75 enlisted men present at the evening service.

PITTSBURG.

Fourteen were received into membership, Oct. 7. Half of these were on Confession, the ages ranging from 13 to 65 or 70. Those bringing letters hailed from the 'Christian,' the Methodist, the Baptist and the Reformed Churches. Sixty-six have been received by Mr. Champlin during his second pastorate at Pittsburg.

The Ladies' Auxiliary has just finished a campaign of friendly calling in which the members made nearly 700 calls. The Blues won, and are treated to a tea by the Reds. All will chip in a little, to swell the New Church fund, which has started by spontaneous combustion.

The Sunday School has grown out into a tent in the Church yard, which tent is "headquarters" for the Junior boys. The Intermediate boys also want a tent. A new Church Building is the great public need of the community, and this thought is reproducing itself in the minds of everybody.

BETHANY CHURCH, BERKELEY.

A short time ago a delightful evening's entertainment was given in Bethany Church, by Mrs. Georgia M. Spelker, dramatic reader. Mrs. Spelker charms her audience with her unaffected dramatic work. Mr. Amos, student at Pacific School of Religion, added to the pleasure of the evening by his splendid rendering of some Hawaiian songs.

Sixty-three young people enjoyed a lively Halloween social last Friday evening, furnishing themselves an interesting program of recitations and music.

Sunday morning congregations are appreciating the pastor's series of sermons on "Hidden Truth's in the Old Testament," which are delivered in the attempt to aid his people in interpreting God's progressive revelation.

The mission study class is finding much new interest and help in their study of "The Lure of Africa." The class meets every Wednesday evening for a six week's course.

REDWOOD CITY.

Sunday Nov. 4th was a great day for our church.

Our aim for Sunday School was 250, our attendance was 253. Twelve united with the church. Three on confession, one whole family of eight.

Twenty men from Camp Fremont were invited home to dinner by the members of the church and congregation.

NORTHWESTERN ASSOCIATION, WASHINGTON.

The Northwestern Association of Washington held its Semi-annual meeting at Ferndale, Oct. 23-24. Rev. J. D. Hudson presided as Moderator.

The meeting was one of the best spiritually ever held in the Association. The meeting topic, "The Life of the Soul," was interwoven in all the papers and discussion. The papers were devout, thoughtful, and earnestly presented. There was an eager reaching out for more life and fuller so each could meet his parish problems in the best way and make his ministry most effective.

The Ferndale church and its pastor and wife, Rev. and Mrs. W. E. Powell, did every thing possible to make the stay delightful. The new State Superintendent, Rev. L. O. Baird and wife, were present, and their parts on the program were especially strong.

Subjects of addresses and papers were: "The Bible as the Fountain of Soul Life," the Moderator's address, by Rev. J. D. Hudson; "The Secret and Source of a Christian's Power," by Rev. W. R. Marshall; "The Christian Endeavor as a Spiritual Force," by Rev. R. C. Waddell; "Worship, the Soul's Anchor"—the Associational Sermon by Rev. D. E. Wilson; "The Voices of the Soul," by Rev. C. J. Swain; "The Soul's Motive; The Master's Friendship," by Rev. E. E. Flint; "Training the young for Sainthood," by Dr. E. T. Mathes; "Mission Studies in Sunday School as a Spiritual Force," by Mrs. L. O. Baird; "Isaiah's Vision and Call" a devotional service led by Rev. A. F. Palmer; "Soul Life, the Solution of the Problems of the Age," by Rev. L. O. Baird. Symposium on Sunday School Methods.

C. J. SWAIN, Registrar.

Arlington, Wash.

"Battling with fate, with men and with myself,
Up the steep summit of my life's forenoon,
Three things I learned, three things of precious worth
To guide and help me down the western slope;
I have learned how to pray and toil and save;
To pray for courage to receive what comes,
Knowing what comes to be divinely sent;
To toil for universal good, since thus, and only thus,
Can good come unto me; to save
By giving whatsoe'er I have to those who have not—
This, and this alone is gain."

And having thus chosen our course without guile and with pure pupose, let us renew our trust in God, and go forward without fear and with manly hearts.—Abraham Lincoln.

W. B. M. P.

SUMMERING IN CHINA AS RECORDED BY MISS BERTHA ALLEN.

When Miss Waddell and I left Ingtai early in June, after my delightful six months of language study in that beautiful country spot, we expected to make a record boat trip and reach Foochow that night. But we met a flood so that the boatmen dared not try to cross over the Min River and for five days we were anchored to a bean field with water in all directions. We watched the tiny insects crowd to the top of blades of grass, a pathetic black mass, and finally be swept down by the rising torrent. Luckily we had plenty of food on board, and we enjoyed our Ark vacation to the utmost. On Sunday morning the water had gone down enough so that we were transferred, with all our baskets, to tiny row boats and rowed in through the streets and over the fields to Ponasang, arriving in time for church.

Dr. Dyer and I saw all the others from Ponasang start off for the summer, then we had the fun of closing the house and following them. It is quite an art getting ready for Kuliang. Most of our things are packed in square bamboo baskets, which have to be carefully weighed to be sure they are under forty pounds apiece, for the coolies who come down from the mountain ask us to 'add money" if they have to carry more than forty pounds on each end of their dang stick. Then there is our framed-matting which we take up to sleep on instead of springs, our mattresses, which must be carefully rolled and covered with oiled paper against a shower, our typewriters; our steamer rug, pillow, bottle of water, umbrella, and lantern, which are draped about our sedan chair. The load-men and women at last adjust their weights after much loud talking, the chair men lower the front poles so you can enter, and with head protected by a pith hat, you happily find yourself on the narrow path winding through the rice fields toward the foot of the Kuliang trail.

I felt that a dream were coming true when I began to see little stone cottages hiding among the small pines on the hillsides, reached by narrow winding paths. Our men strode on around the hill, past the tiny Post Office, the telegraph "shop," a native village, the stone church built into the mountain side, the Kuliang Club house which is a community center, along the great "Horseshoe" walk which overlooks the terraced rice and sweet potato fields, and finally down a dip and up the other side to a shady knoll with the Walker cottage snuggled into its southwest slope overlooking the ferny canyon. Here we are, and I wish you could all be here, too!

Our life here at Kuliang is full of interesting things. There are missionaries from all over this province, as well as Formosa, Canton, Amoy, and two Y. W. C. A. secretaries from Shanghai, then there are community people and consuls of different nationalities, making about three-hundred foreigners. The mornings are mostly spent in study. I am attending a language class of eight which meets four mornings a week at eight o'clock. We take our teachers and have jolly times trying to put our thoughts into proper Chinese. The early afternoon is the "siesta" time, then at four o'clock the visiting, or to play tennis on one of the many courts. The English people are strong on the tea and the tennis!

Sunday morning the English have their service and at five o'clock we and the Methodists combine in a vesper service. Wednesday afternoon we all have a prayer meeting together, led in turn by different people. It is a treat to me, even if I have only been here nine months, to get into a gathering where I can understand what is said, tho' I hope some day to be able to understand a native pastor's sermon.

There are lovely long walks, cicadas which vibrate in the trees so loudly you can hardly hear each other talk, dozens of tiny hop-frogs, ferns of so many kinds that you can sit in one spot in our "Dimple" (a hollow near our house) and pick seven varieties without moving, plenty of red clay mud when it stops raining, some wonderful moths, a few mosquitoes, and fairy clouds which drape themselves through the canyons, then lift to reveal a glimpse of the Pacific on one side, and range upon range of blue mountains on the other.

Little Chinese children keep the pine-needles on the hillsides all raked off for fuel. They come day after day with their bamboo rakes. When they have raked quite a pile, they (usually three children in one group) toss their rakes high in the air to see if they will fall right side up. The one who tosses the odd rake has the right to this pile of needles and proceeds to push them into her basket. Other children herd their cows over the grass so that you need no lawn-mower.

At our annual mission meeting three weeks ago, they voted to give me the privilege of living at Panasang in the fall, where I stayed for a month when I first arrived, and I am to help supervise two of the city kindergartens. This will mean visiting them once a week or so and learning ever so many things that I want to know about these dear little Chinese children. Miss Jacob, my splendid English partner, and I have been planning the entrance requirements for our "U. K. T. S." (Union Kindergarten Training School) and our course of study. Miss Lacy, from the Methodist Board, is expected in the fall and we are eagerly planning to open the school in February. As exchange is so bad now, we will not plan to build yet, but are looking for a native house in Foochow which we can rent. Won't that be an interesting experience?

Come out in a few years and we will show you our girls at work, with their groups of little children, living together with them and helping them to know of the Jesus who loves them. It still takes away my breath when I realize the possibilities ahead of us, but our Havenly Father is our guide. I never was happier in my life!

GYPSY SMITH IN FRANCE.

By E. O. Sellers.

I met him "somewhere in France," at one of the principal centers of British military activity, a depot and transfer station. In the district about the city were tens of thousands of troops and more than a dozen "huts" of the Young Men's Christian Association. He had been several weeks in that "area" and was counting upon a speedy return to a section of the British front. I asked him, as we lunched, to tell me his impressions after his nearly two years of work in connection with Association army work and to give me a message for America.

He said: "The leaders of a large majority of the huts in France are clergymen whose churches have loaned their services for a period to do this work. That means a closer sympathy on the part of the Church for the Association movement and a new respect, on the part of the men, for the clergy. The Association has won the confidence of the British Army in spite of tremendous obstacles. The Association is the center for all, creed or no creed; men sing

the same hymns and songs, join in the same prayers, and share a common fellowship. If a man has a live message, is sane, and has a real heart sympathy, he will always and everywhere have an audience. The canteen, where the men get their tea, buns and other food and refreshments, if run in the name of Jesus as Christ-like service, is Christian service in that it provides for physical needs amid wholesome surroundings and offsets the liquor-cursed army canteen or a worse resort.

"The Association is, by its army work, proving itself to be a communication trench for the churches. My message to the American Association movement is that it should put all it has into the work—money, brains and heart. The boys are built of big stuff, and they are worthy of far more than we can ever give them or do for them. The more we do and give, the greater will be the harvest.

"The men believe far more in the fundamentals of the old gospel than we give them credit for. They are up and out against unreality, not against Christ and the Bible. When the lads meet reality, they take off their hats. The things they admire most in each other and the things they want most to be, are the things of Christianity, the fruits of the Spirit."

Gypsy Smith's experience in the training camps and under fire at the front should be of priceless value to others as well as to himself.He expressed a willingness and a desire to bring his message personally to this side of the water. He should meet leaders in America and, if possible, visit a few of our training camps. Leaders like Carter and Davis in France expressed unqualified and hearty approval of such a move. Mr. Smith was looking "fit," scarcely a day older than when last he visited America, and expressed the greatest enthusiasm over his present work, which he termed "the most remarkable opportunity of my whole career." He extended his love to his American friends in the same winsome way and asked an interest in their prayers for him and for the lads, so many of whom will never again see their earthly homes and loved ones.

For The Children.

A MORAL HERO.

A small boy with a large basket of freshly-laundered clothes on his head went to the side entrance of a modest-looking house in a certain city and knocked for admittance. He was a little colored boy about eleven years old, very shabbily but cleanly clad, and wearing a remarkably pleasant, intelligent face.

A nice-looking young girl, the daughter of the house, answered his rap with a welcoming smile.

"Good for you, Archie!" she said, kindly, throwing the door wide open to admit the big basket. "I am especially glad to see you just now, for we want the clothes. We are going on a little trip, mother and I, and there are a good many things in the wash this week that we need to carry with us."

"Yes'm!' said Archie, with an understanding little chuckle, chewing the brim of his straw hat and rolling his eyes about the pretty room.

"And I think it was very good of your mother to get the laundry ready for us a day ahead of her usual time,' continued the pleasant young girl, beginning to empty the basket of its contents, heaping the beautiful-ironed clothes on a table and a couple of chairs, with a look of supreme satisfaction. "Your mother certainly does fine work; and you, too, Archie, deserve a whole lot of praise for the way you deliver it; so promptly and carefully, everything just exactly right." And she smiled upon the small boy a most fascinating smile.

"Yes'm!" said Archie, again, with another appreciative chuckle.

"Now do you sit down on that chair, little man, and wait just a few minutes until I carry these clothes upstairs, and I'll bring the money to you! I'll not be long." And she vanished, closing the door softly behind her.

Though, as I said, it was a pretty room the boy was left in, it was in nowise an elegant one, for the Arnolds were not a wealthy people; but it looked like the height of richness to the washwoman's boy. True, he had been in it many times before, but he never was tired of gazing at the comfortable couch piled with beautiful cushions, the soft carpet, the pictured walls, and the flowers with which the great vases were always filled. To-day there was an added attraction, a great glass dish piled high with fruit; bananas, oranges, apples and grapes—purple, crimson and white. Oh, how delicious they looked! The little colored boy's mouth fairly watered, and his black eyes grew so big they looked as if they might really pop out of his head. How he longed to put his splendid white teeth into one of those great, fragrant apples, to suck the juice from a golden orange, to taste just one of those wonderful grapes! You can have little idea of what a terrible temptation it was to this hungry litle lad, who seldom had a bite of any kind of fruit, even of the most inferior quality. And it would have been a very easy thing to slip one of the apples, or an orange, or even a bunch of those royal grapes into his pocket; there were so many of them, a few would never be missed. The boy shifted uneasily on his chair, looked away, turned his back, even; still his eyes would come round and fall greedily upon that tempting dish of fruit. Finally, unable to bear the strain, he rose and tiptoed softly and noiselessly across the room to the table where it stood. For an instant he stood irresolutely, with an ashamed look on his face; then his litle brown fingers almost closed around an orange; almost, but not quite; for, with a quick catch in his breath, which was almost a sob, he brought the hand back with a quick jerk and placed it deeply in his trousers pocket; then, turning with a scornful air and uplifted head, he strode swiftly to the outside door, opened it, and shut himself out on the stone steps.

Now, Mr. Arnold's study opened off the pretty little room, and there was a glass door between; and it so happened that the gentleman had witnessed the temptation, the struggle, and the victory. He called to his daughter, who the next moment came tripping in with the money for the laundry, surprised to see the room vacated, and told her the story. "You will find your moral hero on the steps outside," he said, in conclusion. "He went out there to escape the temptation your thoughtlessness placed before him, Amy. "

"Oh, papa, I am so sorry; I shouldn't have minded if he had taken some of the fruit; it is there to eat.'

"It would have been stealing to him, however," said her father. "In future, be careful how you leave things in people's way; that boy went through a hard battle; in my estimation he is a great hero. Fill a paper sack with the fruit and give it to him, but do not allow him to suspect that you know a word of his struggle. For my part, I mean to keep an eye on that boy and help him up in life; a lad who listens to the counsel of his conscience is a lad to be trusted."

Soon after, little Archie might have been seen going down the street with an empty clothes basket on one arm

and a well-filled paper sack in the other hand, a broad smile on his happy face and a light heart shining out of his great black eyes.

"Mis' Amy don' know how near I come to he'pin' my own se'l to dat ar fruit,' he mused, as he took a great bite out of a big Baldwin and tucked three big Malaga grapes in his mouth at once. "But I'se might glad I didn't. Dey tastes a whole heap better'n dey would if I'd done stoled 'em. I'se mos' mighty glad I had de nerve to go out de o'; coz, if I' stayed inside, I'd a stoled 'em, sho!'—Susan M. Griffith in Western Christian Advocate.

The pessimist says, all forlorn,
"There's never a rose without its thorn."
But the optimist, with heart elate,
Is glad of the rose at his garden gate,
And bending low, some dewy morn,
In its beauty's glow forgets the thorn.

Sacrifice is as old as the human heart; but sacrifice for one's enemy is Christianity's most original contribution.

Oue of the ringing realities of the Bible is this—it makes its great men like Peter behave like sneaks and never touches them with whitewash.

The best benefactor just now is the man who is trying to build bridges of understanding between races.

To talk knowingly when we do not really know is the kind of artistic lie too common among us.

True religion has the penetrability of either; if a man has it at all, he has it all through his affairs.

The main question is not how did things happen to get into Order, as we find them in nature, but how did Order get into things?

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